

Bible Echo and Signs of the Times,  
vol. 5

*Bible Echo*

Ellet Joseph Waggoner

## Table of Contents

Table of Contents	2
1890	3
January 15, 1890	3
"Principles and Precepts" Bible Echo and Signs of the Times 5, 2.	3
February 1, 1890	6
"Is It a Sin?" Bible Echo and Signs of the Times 5, 3.	6
March 1, 1890	10
"The Issues of the Present Time" Bible Echo and Signs of the Times 5, 5.	10
March 15, 1890	14
"Reasons Against Sunday Laws" Bible Echo and Signs of the Times 5, 6.	14
May 1, 1890	16
"Why It Is" Bible Echo and Signs of the Times 5, 9.	16
June 1, 1890	18
"The Reasonableness of Faith" Bible Echo and Signs of the Times 5, 11.	18
June 15, 1890	23
"Real Forgiveness" Bible Echo and Signs of the Times 5, 11.	23
August 1, 1890	26
"Saving Faith" Bible Echo and Signs of the Times 5, 15.	26
November 1, 1890	29
"How Righteousness Is Obtained" Bible Echo and Signs of the Times 5, 21.	29
December 1, 1890	33
"Principles and Precepts" Bible Echo and Signs of the Times 5, 23.	33
December 15, 1890	36
"Christ Will Come" Bible Echo and Signs of the Times 5, 24.	36

# 1890

## January 15, 1890

**“Principles and Precepts” Bible Echo and Signs of the Times 5, 2.**

E. J. Waggoner

The word “law” is derived from the same root as the words “lie” and “lay,” and primarily has the same meaning. “A law is that which is laid, set, or fixed, like statute, constitution, from Lat. *Statuere*.”-*Webster*. And in harmony with this, the same authority gives as the first definition of the word “law,” “a rule of order or conduct established by authority.” It is a favorite saying with those who would make void the law of God while professing allegiance to his word, that the ten commandments are good, but that they are adapted only to fallen beings, and hence cannot bind angels nor redeemed saints, nor even people in this world who have been converted. Let us see how such a theory agrees with the definition of law.*BEST January 15, 1890, page 25.1*

We will suppose that the angels are free from law, and that redeemed saints are to have a like freedom. In that case there would be nothing “laid down” for their guidance-no rule or order of conduct established by authority. In fact, there would be no authority, and each one would act independently of all the others. There would then exist in Heaven the same thing that would exist on earth if there were no law, namely, anarchy; for that means “without rule.” But “God is not the author of confusion,” and therefore such a state of things cannot exist in heaven, and if not in heaven, then of course not among the saints still on earth. The case may be stated thus: 1. When there is no law there is anarchy and confusion; there can be nothing else. 2. Confusion cannot exist among God’s people, whether in Heaven or on earth. 3. Therefore, the people of God are always and everywhere subject to his law.*BEST January 15, 1890, page 25.2*

Seeing that it will not do to claim that any beings are absolutely free from law, the enemies of the truth have invented a specious theory,

with which, unfortunately, many firm believers in the law of God have been captivated. It is this: "The law," they say, "as it exists in the ten commandments, is adapted only to fallen beings. These commandments hang on the two great principles of love to God and love to man, and it was these principles alone that existed before the fall, and these alone will be the law for the redeemed." And some there are who claim that these *principles* are all the law there is now for Christians.*BEST January 15, 1890, page 25.3*

It is utterly impossible for anyone to be guided by an abstract principle. Certain principles may have a controlling influence on our lives, but they must be embodied in definite precepts. As an illustration, we will relate a portion of a conversation which we once had with a gentleman who claimed that Christians have nothing to do with the ten commandments. The question was asked him, Is there, then, nothing for Christians to do? *Answer*—"Yes, they must love the Lord." Very good, but how are they to show that they love the Lord? *Answer*—"By doing what he tells them to do." Well, what is it that contains specific statements of what the Lord requires us to do to show our love for him? *Answer*—"Young man, I am older than you are." The reader will wonder, as we did, what bearing this had on the subject. It showed that the man saw that the only possible *answer* was, "The law of God," an answer which would not agree with his theory, hence he chose to give none. But the illustration serves to show that principles, to be obeyed, must be embodied in precept.*BEST January 15, 1890, page 25.4*

Says the beloved disciple: "This is the love of God, that we keep is commandments." *1 John 5:3*. So when we read that the first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (*Matthew 22:37*), we know that it means nothing more nor less than that it is our first and highest duty to keep, both in letter and in spirit, all those commandments which define our duty to God. In no other way can we show that we love him.*BEST January 15, 1890, page 26.1*

It will be seen by a very little consideration, that to put a man on the earth with nothing but a general command to love God, and at the same time to expect him to do nothing displeasing to God, would be to assume that the man had infinite wisdom. For God is infinite; and

if a man, without being told, finds out what God requires, it can only be because he can comprehend infinity. But this is an impossibility. "Canst thou by searching find out God? canst thou find out the Almighty to perfection?"-No indeed. Then since, as we have conclusively proved, there must be a law for all creatures, and since this law must be definitely expressed, and since, moreover, the whole duty of man is to love God above all things, and his neighbor as himself, we are shut up to the conclusion that the ten commandments always have been and always will be the rule of life for all created intelligences. In direct support of this, Solomon says, "Let us hear the conclusion of the whole matter; fear God, and keep his commandments; for this is the whole duty of man." *Ecclesiastes 12:13*.*BEST January 15, 1890, page 26.2*

## February 1, 1890

“Is It a Sin?” Bible Echo and Signs of the Times 5, 3.

E. J. Waggoner

It is no an uncommon thing for those who teach that it is a Christian duty to keep the Sabbath, to be met by the inquiry: “Don’t you think you would be doing a great deal more good if you wrote and preached against sin, instead of saying so much about the Sabbath?” *BEST February 1, 1890, page 41.1*

In order to ascertain whether Sabbath-breaking is a sin or not, we must first determine definitely what sin is. There are certain things which few would hesitate to call sin, but we want a general rule that will cover all cases; a standard that will enable us to tell at once if a certain action is wrong, so that we may not be left to conjecture. Fortunately, we have just such a rule—one that is given by the pen of inspiration. We find it in *1 John 3:4*: “Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” Paul makes the same statement in another form: “For where no law is, there is no transgression.” *Romans 4:15*: and, “Sin is not imputed where there is no law.” *Romans 5:13*. And this fact is universally recognized. You cannot convince any man that he is doing wrong unless you first show him a law that he is violating. *BEST February 1, 1890, page 41.2*

Solomon tells us that to fear God and keep his commandments is the whole duty of man. Then it must necessarily follow that the law to which John and Paul refer, the transgression of which is sin, is none other than the law of God—the ten commandments. A few texts will suffice to show the importance of observing that law. As above quoted, it comprises man’s whole duty. *Ecclesiastes 12:13*. It is “perfect, converting the soul.” *Psalms 19:7*. The keeping of the law is the test of our love to God. *1 John 5:3*. It is only by keeping it, in connection with faith in Christ, that we are to inherit eternal life in the kingdom of God. *Matthew 19:17*; *Revelation 22:14*. On the other hand, we are told that “he that turneth away his ear from hearing the law, even his prayer shall be abomination.” *Proverbs 28:9*. Surely no worse fate could befall any man than that God should

turn with loathing from his entreaty. And we learn that a partial obedience to the law will not suffice to bring the promised reward, or avert the penalty, for partial obedience is disobedience. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." *James 2:10*. It could not be otherwise; for since God is the author of the whole law, we dishonor him if we do not render obedience to the whole law. If we willfully refuse to keep one of the commandments, we show that we do not keep the other nine out of any special regard to the Lawgiver, but because it is convenient or for our self-interest to do so.*BEST February 1, 1890, page 41.3*

Turning to consider this law, upon the observance of which our eternal destiny depends, we find that the Sabbath commandment is the most honored of them all. The fourth commandment is the one chosen to make known to men who the maker of the law is. It is true that three other commandments contain the word "God," but there is nothing in them to designate who is referred to.*BEST February 1, 1890, page 42.1*

"There be gods many and lords many, but to us there is but one God, the Father, of whom are all things." *1 Corinthians 8:5, 6*. The fourth commandment expressly declares that this only true God, the Creator of heaven and earth, is its author.*BEST February 1, 1890, page 42.2*

This law is almost universally recognized as the embodiment of all morality, the summary of all law; and the open violation of nearly all of them, especially the first three, and the sixth, seventh, eighth, and ninth, is considered a flagrant sin. The violation of the fifth and tenth is also theoretically considered a sin, although practically those two commandments are little regarded. But whether men regard the commandments in their lives or not, in theory they are generally ready to admit that they are all binding, with the exception of the fourth. The only reason of which we can think why men should thus lightly regard the fourth commandment, is that its violation is so common. Indeed, the custom of the people is often urged with all seriousness as a sufficient reason for not keeping the Sabbath. The Sabbath commandment is the only one concerning which men argue thus. They do not argue that God will not punish the thief because there are so many who steal; or that false

swearing is now pleasing to God because it is so common. But in regard to the fourth commandment, they seem to imagine that they can overawe God with numbers, and convert him to their way of thinking. But sin is sin, whether practiced by few or many. Men become accustomed to sin, so that its heinousness is lessened in their estimation; but it is not so with God.*BEST February 1, 1890, page 42.3*

Who can tell which commandment God regards as the most sacred? It is beyond the power of man. When Christ was asked, "Which is the great commandment in the law?" he did not specify any one, but quoted the two great principles which cover the whole law. We have no assurance that God regards Sabbath-breaking as any less a sin than theft or murder. From the place which he has given the fourth commandment in his law, as the one to show the badge of his authority, his creative power, it would seem that if any distinction were made, Sabbath-breaking would be considered as the greatest of sins. But even if we were able to discriminate between the commandments, and say that one is greater than another, it would not release us from keeping the least commandment; for Christ says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least [*i.e.*, of no account] in the kingdom of heaven." *Matthew 5:19*. Following the verse in which James says that to offend in one point makes a man guilty of all, we read: "For he that said, Do not commit adultery, said also Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." *James 2:11*. The fourth commandment may be supplied in place of the sixth, and we would then read, For he that said, Do not commit adultery, said also, Remember the Sabbath-day to keep it holy. Now if thou commit no adultery, yet if thou break the Sabbath, thou art become a transgressor of the law. The same may be said of any other precept of the decalogue.*BEST February 1, 1890, page 42.4*

Sabbath-breaking, then, is a sin, and those who would be preachers of righteousness must give the Sabbath its proper place in the law of God. We do not teach Sabbath observance to the exclusion of the other commandments, but we exhort men to obey all the law, for that is the standard by which "God shall bring every



work into judgment.” “And it shall be our righteousness, if we observe to do all these commandments before God, as he hath commanded us.” *Deuteronomy 6:25.BEST February 1, 1890, page 42.5*

## March 1, 1890

“The Issues of the Present Time” Bible Echo and Signs of the Times 5, 5.

E. J. Waggoner

The nearer we approach the end of time, the more momentous are the issues that present themselves. It has always been a great thing to be a follower of God. In every age there have been difficulties in the way of the true believer, due to the fact that he belonged to a class that was greatly in the minority. Since the fall of man, it has been true that “strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” *Matthew 7:14*. Added to the natural disinclination of the human heart to follow that which is good have always been the difficulties thrown in the way of Christians by evil men, whom Satan has used as his agents to turn the faithful away from the path of life.*BEST March 1, 1890, page 74.1*

While many look to the Dark Ages as the time of the church’s greatest trial, it seems evident that for a brief period just before the coming of the Lord the true followers of Christ will be subjected to trials of faith exceeding those of any other age. Following are some of the reasons which indicate this:-*BEST March 1, 1890, page 74.2*

1. The “little horn”-the papacy-is represented as making war with the saints, and prevailing against them, “until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.” *Daniel 7:22*.*BEST March 1, 1890, page 74.3*

2. The two-horned beast, whose great work is to make an image to the papal beast, “exerciseth all the power of the first beast before him,”-that is, in his presence (*Revelation 13:12*),-and issues sentence of death against all who refuse to worship the image instead of God. *Verse 15*.*BEST March 1, 1890, page 74.4*

3. The dragon, with whose voice the two-horned beast speaks, is represented as “wroth with the woman,”-the church,-and going “to make war with the remnant of her seed, which keep the

commandments of God and have the testimony of Jesus Christ.”  
*Revelation 12:17.BEST March 1, 1890, page 74.5*

4. The apostle Paul says that “in the last days perilous times shall come.” *2 Timothy 3:1*. If the last days were to be days of no greater peril than those which precede them, there would be no force in this statement. The fact that the last days are distinguished as “perilous,” shows that they are to be such in a pre-eminent degree. And then, after telling of the fierceness and maliciousness of the reprobates who, despise those that are good, the apostle adds: “But evil men and seducers shall wax worse and worse, deceiving and being deceived.”*BEST March 1, 1890, page 74.6*

Add to these reasons the fact that Satan is gathering all his forces for a final struggle, knowing that his end is near, and we cannot but conclude that the conflict before God’s people, though short, will be terrible. The adversary will seek to drag down to his own ruin as many as possible, and will endeavour accomplish this by the deceitfulness of sin and by the terrors of persecution. Let us note the indications that these forces are rapidly gathering for the conflict. The effort to secure a national Sunday law, which will result in the revival of the methods of the Inquisition, is gaining strength. Moreover, some of the leaders have no hesitancy in declaring that those who presume to differ with them have no rights which ought to be regarded. The persecutions that have already taken place under the Sunday laws of certain of the United States give an intimation of what will result when national Sunday laws are enacted. These intimations are emphasized by the fact that leading national reformers do not apologize for these persecutions, but uphold them as righteous acts. Yet severe as are the persecutions which await the people of God, these are doubtless not the greatest dangers that lie before them.*BEST March 1, 1890, page 74.7*

The apostle Peter, in his description of the false teachers of the last days, says, “For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.” *2 Peter 2:18*. At the present time the way is being prepared as never before, for just such deceptions. Spiritualism, under the form of Christianity, is permeating all the churches. So-called “rationalism”

is undermining faith in the Bible as the literal Word of God. The popular taste is for amusements of a questionable character, to say the least. The newspapers teem with reports of immoralities, which are nearly always, by the jocular way in which they are described, made to appear comparatively innocent. Thus the moral sense of the reader is unconsciously blunted; and even when brutal crime is reported in all its hideousness, the frequency of it has a tendency to beget that familiarity which destroys loathing for it. Everywhere are the foundations being undermined, and the way being made more easy for the lusts of the flesh to assert themselves. Read *2 Timothy 3:1-8*. *BEST March 1, 1890, page 74.8*

In view of these things, our duty is clear. The injunction in *Isaiah 58:1*, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins," must be faithfully obeyed, not in a spirit of Pharisaism, but of humility. The world must be warned of impending danger. The peril of persecution, which threatens the faithful commandment-keepers, must be lost sight of in view of the greater peril which threatens those "who know not God, and obey not the gospel of our Lord Jesus Christ." The people must be shown in kindness the inevitable result of religious legislation. Literature upon this subject must be circulated as freely as the literature which seeks to beguile men. *BEST March 1, 1890, page 74.9*

The fraudulent methods of the Sunday-law advocates must be exposed, not in any captious spirit, but in order that the unwary may not be deceived. Error must be met with truth. Bitterness of spirit must be met with meekness and humility. Let each worker ever keep in mind the words of the apostle in *2 Timothy 2:24-26*: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." *BEST March 1, 1890, page 74.10*

But the work is not all to be done for those who are without. The first work must be done for ourselves, by the Spirit of God. The growing skepticism of the age must be guarded against by

unswerving devotion to the Word of God, an intelligent love for which is the only safeguard against the sins that so easily beset us. Denying ungodliness and worldly lusts, we must live soberly, righteously, and godly in this present world. And we shall find that the means by which this is accomplished, will, at the same time, prepare the soul for the persecutions that will follow. He who has proved the power of Christ to destroy the power of sin in the flesh, will not lack for strength to endure tribulation. The soul that stands in the evil day, undaunted by the prospect of imprisonment, hunger, loss of friends and property, and even death, will do so only by depending on Christ, of whose sufferings he will be a partaker; and the time to learn that dependence on Christ is now. The-*BEST March 1, 1890, page 74.11*

“faith that will not shrink.  
Though pressed by many a foe;  
That will not tremble on the brink  
Of poverty or woe.”*BEST March 1, 1890, page 74.12*

is the faith that has been gained in the conflict with self. Let the shield of faith be used with “all prayer and supplication in the Spirit, and watching thereunto with all perseverance” (*Ephesians 6:18*), and the result of the present issue will be eternal victory.*BEST March 1, 1890, page 74.13*

## March 15, 1890

**“Reasons Against Sunday Laws” Bible Echo and Signs of the Times 5, 6.**

E. J. Waggoner

If Sunday were a divine institution, that is, if its observance were a duty which man owed to God, there are two reasons against compelling observance by civil law: 1. It is an insult to God. It says virtually that the Lord's way is not sufficient to meet the requirements of the case without man's interference. God requires heart work, free service freely given, with the source of all good motives, a pure heart, behind the deeds. Anything less than this is not acceptable to him, and law and penalties can never compel love.*BEST March 15, 1890, page 90.1*

2. It is oppressive to those who may not agree with the law-makers. The violator of a Sunday law may be just as conscientious, be just as good a husband, father, neighbor, friend, citizen, in every respect, as the makers of a Sunday law, except in respect of the law under consideration; and in this respect the difference between them is drawn by those, who, being in the majority, are able by the brute maxim, “Might makes right,” to lord it over those who are in the minority, and hence politically weaker. They really put themselves in the place of God by dictating to men religious duty. They show the most overweening selfishness in saying to others, You must do thus and so because we wish you so to do. And unrestrained selfishness in political matters always means tyranny. In the first case it is putting man in the place of God, arrogating to him responsibilities and powers belonging only to God; and in the second place it is transgressing the golden rule, “Whatsoever ye would that men should do to you, do ye even so to them.” No Christian would have an infidel compel him to be an infidel; why do professed Christians seek to compel the infidel to observe a religious institution repugnant to his conscience? If Sunday observance were a divine professed Christians seek to compel the infidel requirement, it is wrong to compel it, for the reasons above given.*BEST March 15, 1890, page 90.2*

If Sunday is not a divine requirement, it is equally wicked to enforce

it. Man has no right, under the second reason given above, to compel his brother to observe any religious institution which he would not be willing his brother should compel him to observe if the circumstances were reversed. All civil Sunday laws, or Sabbath laws, are wicked, and wicked only.*BEST March 15, 1890, page 90.3*

## May 1, 1890

“Why It Is” Bible Echo and Signs of the Times 5, 9.

E. J. Waggoner

A man who has been out in a very dark night finds it impossible to see objects distinctly, if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted, for then his eyes would the sooner accommodate themselves to the changed conditions. So also, a man who has been in a very deep well, or a cave, cannot see when he suddenly finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of forms begin to be seen, and finally everything stands out in full relief.*BEST May 1, 1890, page 138.1*

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is, or can be, the Sabbath of the Lord. But the question comes up, Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the Reformers keep the Sabbath? The question is already answered. For centuries the Catholic Church had had supreme sway. Its policy was to keep men in ignorance, especially of the Bible; that was a proscribed book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic. The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in highest position in the church, were ignorant of its teachings. They were taught to look upon it as a vile book, and to look to the church for their spiritual knowledge.*BEST May 1, 1890, page 138.2*

But night does not always last. God's Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellowmen. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that “if any man will do his will, he shall know of the doctrine.” And so these men found the Bible, and, unmoved by the



threats of bishops and popes, they translated it and studied it.*BEST May 1, 1890, page 138.3*

The Reformation gave the Bible to the people; but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church, that it took a long time for their minds to comprehend them. The one great point then needed, was to make men understand that the Pope had no power to forgive sin, or to give men license to sin, or to remit the punishment due to sin; works of penance would not suffice to gain the favor of God. "The just shall live by faith," was the watchword of the Reformation. People must first learn to believe that the Bible, not the Pope, could alone point out the way of life.*BEST May 1, 1890, page 138.4*

Some of the Reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-laborers died. Many grievous papal errors still existed. Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still farther, and were rewarded by finding new treasures. And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once, any more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question, "Why were these things not found out before?"*BEST May 1, 1890, page 138.5*

**June 1, 1890**

**“The Reasonableness of Faith” Bible Echo and Signs of the Times 5, 11.**

E. J. Waggoner

The Christian’s faith in something that cannot be seen is a source of wonder to the unbeliever, and is often the object of ridicule and contempt. The worldling regards the simple faith of the Christian as an evidence of weakness of mind, and with a complacent smile at the thought of the superiority of his own intellect, he declares that *he* never believes a thing without evidence; *he* never jumps at conclusions, and doesn’t believe anything that he cannot see and understand.*BEST June 1, 1890, page 170.1*

The saying that the man who believes nothing that he cannot understand will have a very short creed, is as true as it is trite. There is not a philosopher living who can understand the one-hundredth part of the simple phenomena that he sees every day. Scientists have found out by observation that certain kinds of soil are specially adapted to certain kinds of produce; but nobody can tell why.*BEST June 1, 1890, page 170.2*

As a matter of fact, faith is one of the commonest things. There is no skeptic who does not have faith to a greater or less degree; and in very many cases they go even farther, and manifest simple credulity. But the element of faith underlies all business transactions, and all the affairs of life. Two men make an appointment to meet at a certain time and place, to transact certain business; each has to trust the other’s word. The merchant has to exercise faith in his employés and his customers. Yea, more, he has to, unconsciously it may be, exercise faith in God; for he will send his ships across the ocean, with confidence that they will return again loaded with merchandise, and yet he must know that their safe return depends on the winds and the waves, which are beyond human control. And even though he never once thinks of the power that controls the elements, he puts confidence in the officers and crew. He will even trust himself on board of one of the ships, whose captain and crew he never saw, and confidently expect that they will bring him to the desired haven.*BEST June 1,*

One of these men who thinks that it is foolish to trust in a God “whom no man hath seen, neither can see,” will go to a little window and lay down a twenty-dollar gold-piece, and in return will receive from a man whom he never saw before, and whose name he does not know, only a little strip of paper which says that he is entitled to a ride to a distant city. He perhaps has never seen that city, and knows of its existence only by the reports of others, yet he steps aboard the cars, gives his bit of paper to another total stranger, and settles down in comfort. He has never seen the engineer, and does not know but that he may be incapable or malicious; yet he is perfectly unconcerned, and confidently expects to be carried safely to the place, the existence of which he knows only by hearsay. More than this, he holds in his hand a piece of paper prepared by some men whom he never saw, which states that these strangers, to whose care he has intrusted himself, will land him at his destination at a certain hour; and so implicitly does this skeptic believe this statement, that he sends word ahead to some other person whom he has never seen, making arrangements to meet him at that specified time.*BEST June 1, 1890, page 170.4*

Still further, his faith is drawn upon in the sending of the message announcing his coming. He steps into a little room, writes a few words on a slip of paper, which he hands to a stranger sitting by a little machine, pays the man half a dollar, and then goes his way believing that in less than half an hour his unknown friend a thousand miles away will be reading the message which he left in the station behind him.*BEST June 1, 1890, page 170.5*

But to all this the skeptic will reply that he does not blindly trust in others, but that he has *reason* to believe that he will be carried safely, that his message will be sent correctly, and that his letter will reach his wife in good season. His faith in these things is based on the following grounds:-*BEST June 1, 1890, page 170.6*

1. Others have been carried in safety, and thousands of letters and telegrams have been correctly sent and promptly delivered. Whenever a letter has been miscarried, it has almost invariably been the fault of the sender.*BEST June 1, 1890, page 170.7*

2. Those to whom he entrusts himself and his messages, make a business of carrying people and messages; if they should fail to fulfill their agreements, nobody would place any confidence in them, and their business would soon be ruined.*BEST June 1, 1890, page 170.8*

3. He has had the assurance of the Government of the United States. The railroad and telegraph companies receive their charter from the Government, which thereby becomes in a measure responsible for their faithfulness. If they do not do as they agree, the Government can revoke their charter. His confidence in the letter-box was due to the fact that he saw upon it the letters "U.S.M.," and he knew that they mean that the Government has promised safely to deliver any letter placed in the box, if it is properly addressed and stamped. He believes that the Government will fulfill its promises, because if it does not, its existence must soon come to an end. Its existence depends on its power to fulfill its promises, and its integrity in performing them. It is to the interest of the Government to fulfill its promises, just as much as it is to the interest of the railroad and telegraph companies to fulfill theirs. And all these things form a solid ground for his faith.*BEST June 1, 1890, page 170.9*

Well, the Christian has a thousand-fold more ground for his faith in the promises of God. Faith is not blind credulity. Says the apostle: "Now faith is the substance of things hoped for, the evidence [ground, or confidence] of things not seen." *Hebrews 11:1*. This is an inspired definition, and therefore we may conclude that the Lord does not expect us to exercise faith except on evidence. Now it can readily be shown that the Christian has the same ground for exercising faith in God, that the skeptic has for his confidence in the railroad and telegraph companies, or in the Government; and a great deal more.*BEST June 1, 1890, page 170.10*

1. Others have trusted the promises of God, and have found them to be sure. The eleventh chapter of Hebrews contains a long list of those who have verified the promises of God; who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed

valiant in fight, turned to fight the armies of the aliens. Women received their dead raised to life again.”*BEST June 1, 1890, page 170.11*

2. The God whom we trust makes a business of answering prayers, and of protecting and caring for his subjects. “It is of the Lord’s mercies that we are not consumed, because his compassions fail not.” *Lamentations 3:22*. And “He delighteth in mercy.” *Micah 7:18*. “For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.” *Jeremiah 29:11*.*BEST June 1, 1890, page 170.12*

3. The existence of God’s government depends on the fulfillment of his promises. The Christian has the assurance of the government of the universe, that every lawful request that he makes will be granted. Government is especially for the protection of the weak. Suppose now that God should fail to fulfill one of his promises to the very weakest and most insignificant persons in the world; that single failure would destroy the entire government of God.*BEST June 1, 1890, page 170.13*

Moreover, those who put their trust in human government, or in any institution of men, are liable to be disappointed. With the best of intentions, mistakes will be made, because men are but fallible. But to the Christian the firm assurance is given: “There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms.” *Deuteronomy 33:26, 27*. His power is shown in creation. The things that he has made attest His eternal power and Godhead. The more powerful the Government, the greater the confidence in it. Then what more reasonable than that we should have implicit confidence in the God whom nature and revelation combined declare to be omnipotent, eternal, and unchangeable?*BEST June 1, 1890, page 170.14*

If I should express to an infidel my doubts as to the integrity of one of his friends, he would say: “That’s because you don’t know him; just try him, and you will find him as true as steel.” This would be a fair reply; and so we say to the infidel who doubts the promises of God. “O taste and see that the Lord is good; ...there is no want to

them that fear him.” *Psalm 34:8, 9*. What right has anybody to doubt the promises or the power of God before he has given them a fair trial? And in that case, what right has anybody to doubt God, since everybody is testing his power and goodness every moment of his life?*BEST June 1, 1890, page 170.15*

## June 15, 1890

**“Real Forgiveness” Bible Echo and Signs of the Times 5, 11.**

E. J. Waggoner

The Old Testament is full of promises of forgiveness. When one of the people sinned, he was to make the proper sin-offering, and the promise was, “and it shall be forgiven him.” *Leviticus 4:26*. So the prophet Isaiah said: “Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” *Isaiah 55:6, 7. BEST June 15, 1890, page 186.1*

Some have thought that pardon before the death of Christ was not real but only typical, though what sort of a thing a “typical pardon” might be, they have not told us. But the pardon which David received was so real as to cause him to exclaim: “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity.” *Psalms 32:1, 2*. The forgiveness which David received was such as took away the sin so that the Lord did not any longer account him guilty. If that was not actual forgiveness, we should like to have someone tell us what more than that actual forgiveness could do for a man. *BEST June 15, 1890, page 186.2*

This blessedness was Abraham’s when his faith was counted for righteousness. Abraham was the father of the faithful, for he “against hope believed in hope.” He had faith in Christ, who, it had been promised, would be descended from him, when he had no child, and when it was utterly impossible, humanly speaking, that he should ever have one. He is called the father of the faithful, because he exercised stronger faith than any other man who ever lived. But faith nowadays always brings the fullness of pardon, and Abraham’s greater faith must have brought the same thing to him. And so it did, as the Scriptures plainly declare. *BEST June 15, 1890, page 186.3*

Abel likewise, by his sacrifice of faith, obtained witness that he was righteous. *Hebrews 11:4*. But if he was righteous, he had been cleansed from sin, for no man can be righteous before his sins are forgiven. Of Enoch we read that he walked with God. That is the same as saying that he was at peace with God; for two cannot walk together except they are agreed. But peace comes only after the faith which brings pardon. Enoch could not have walked with God, if his sins had been upon him; but if his sins were not actually forgiven, then they were actually upon him. Forgiveness must precede a righteous life; therefore to say that there was no actual forgiveness before Christ came, is the same as saying that there were no men who were actually righteous before the resurrection of Christ, but that all were hypocrites. Thus the theory of typical or pretended pardon dishonors both God and men. *BEST June 15, 1890, page 186.4*

There is, however, a real difficulty in the minds of some who have no notion of denying God's word, which declares that from the earliest ages men were actually forgiven, and were actually righteous. That difficulty is this: All the blessings that come to men, come by virtue of what is called the "second covenant," of which Christ is mediator; but that covenant was not ratified until the death of Christ, and Paul says: "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." *Hebrews 9:17*. Then how was it possible for men before the days of Christ to receive the blessing of forgiveness, which is promised only in the second covenant? *BEST June 15, 1890, page 186.5*

A verse in the fourth of Romans will serve to answer this. The apostle, after telling how Abraham received the righteousness of faith, says that he believed God, "who quickeneth the dead, and calleth those things which be not as though they were." *Verse 17*. God can make a thing that is not just as real as though it actually existed. How is that? The answer is in *Hebrews 6:13-18*: "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs



of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.”*BEST June 15, 1890, page 186.6*

The promise which God made to Abraham was confirmed in Christ. His faith was counted for righteousness, by virtue of the Seed which was to come. And although God cannot lie, he confirmed his immutable promise by an oath, and so made it doubly unchangeable. So although all pardon is granted solely by virtue of the blood of Christ, after Christ had been promised it was the same as though he had actually been slain. So sure is the promise of God, that Christ is called “the Lamb slain from the foundation of the world;” for the promise that was made to Abraham was nothing more than the promise made to Adam.*BEST June 15, 1890, page 186.7*

There is but one plan of salvation. “Jesus Christ, the same yesterday, and to-day, and forever,” is the center of that plan, and the grace of God through him has been equally abundant in all ages since sin entered into the world. “For the same Lord over all is rich unto all that call upon him.”*BEST June 15, 1890, page 186.8*

## August 1, 1890

“Saving Faith” Bible Echo and Signs of the Times 5, 15.

E. J. Waggoner

“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” *Romans 10:6-9*. *BEST August 1, 1890, page 233.1*

May we accept these words, especially the statement in the last verse, as literally true? Shall we not be in danger if we do? Is not something more than faith in Christ necessary to salvation? To the first of these questions we say, Yes, and to the last two we say, No, and refer to the Scriptures for corroboration. So plain a statement cannot be other than literally true and one that can be depended on by the trembling sinner. *BEST August 1, 1890, page 233.2*

As an instance in proof, take the case of the jailer at Philippi. Paul and Silas, after having been inhumanly beaten, were placed in his care. Notwithstanding their lacerated backs and their manacled feet, they prayed and sang praises to God at midnight and suddenly an earthquake shook the prison, and all the doors were opened. It was not alone the natural fear produced by feeling the earth rock beneath him nor yet the dread of Roman justice if the prisoners in his charge should escape, that caused the jailer to tremble. But he felt in that earthquake shock a premonition of the great judgment, concerning which the apostles had preached; and, trembling under his load of guilt, he fell down before Paul and Silas, saying, “Sirs, what must I do to be saved?” Mark well the answer; for here was a soul in sorest extremity and what was sufficient for him must be the message to all lost ones. To the jailer’s anguished appeal, Paul replied, “Believe on the Lord Jesus Christ, and thou shalt be saved.” *Acts 16:30, 31*. This agrees exactly with the words which we quoted

from Paul to the Romans.*BEST August 1, 1890, page 233.3*

On one occasion the Jews said unto Jesus, "What shall we do that we might work the works of God?" Just the thing that we want to know. Mark the reply: "This is the work of God, that ye believe on him whom he hath sent." *John 6:28, 29*. Would that these words might be written in letters of gold and kept continually before the eyes of every struggling Christian. The seeming paradox is cleared up. Works are necessary, yet faith is all-sufficient, because faith does the work. Faith comprehends everything and without faith there is nothing.*BEST August 1, 1890, page 233.4*

The trouble is that people in general have a faulty conception of faith. They imagine that it is mere assent and that it is only a passive thing to which active works must be added. But faith is active and it is not only the most substantial thing but the only real foundation. The law is the righteousness of God (*Isaiah 51:6, 7*), for which we are commanded to seek (*Matthew 6:33*), but it cannot be kept except by faith, for the only righteousness which will stand in the Judgment is "that which is through the faith of Christ, the righteousness which is of God by faith." *Philippians 3:9*.*BEST August 1, 1890, page 233.5*

Read the words of Paul in *Romans 3:31*. "Do we then make void the law through faith? God forbid; yea, we establish the law." Making void the law of God by man is not abolishing it; for that is an impossibility. It is as fixed as the throne of God. No matter what men say of the law, nor how much they trample upon it and despise it, it remains the same. The only way that men can make void the law of God is to make it of none effect in their hearts by their disobedience. Thus in *Numbers 30:15*, a vow that has been broken is said to have been made void. So when the apostle says that we do not make void the law through faith, he means that faith and disobedience are incompatible. No matter how much the law-breaker professes faith, the fact that he is a law-breaker shows that he has no faith. But the possession of faith is shown by the establishment of the law in the heart, so that the man does not sin against God. Let no one decry faith as of little moment.*BEST August 1, 1890, page 233.6*

But does not the apostle James say that faith alone cannot save a man and that faith without works is dead? Let us look at his words a moment. Too many have with honest intent perverted them to a dead legalism. He does say that faith without works is dead and this agrees most fully with what we have just quoted and written. For if faith without works is dead, the absence of works shows the absence of faith; for that which is dead has no existence. If a man has faith, works will necessarily appear and the man will not boast of either one, for by faith boasting is excluded. *Romans 3:27*. Boasting is done only by those who trust wholly in dead works or whose profession of faith is a hollow mockery. *BEST August 1, 1890, page 233.7*

Then how about *James 2:14*, which says: "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?" The answer necessarily implied is, of course, that it cannot. Why not? Because he hasn't it. What doth it profit if a man say he has faith, if by his wicked course he shows that he has none? Must we decry the power of faith simply because it does nothing for the man who makes a false profession of it? Paul speaks of some who profess that they know God but who deny Him by their works. *Titus 1:16*. The man to whom James refers is one of this class. The fact that he has no good works-no fruit of the Spirit-shows that he has no faith, despite his loud profession, and so of course faith cannot save him; for faith has no power to save a man who does not possess it. *BEST August 1, 1890, page 233.8*

**November 1, 1890**

**“How Righteousness Is Obtained” Bible Echo and Signs of the Times 5, 21.**

E. J. Waggoner

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justified of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law.” *Romans 3:21-31. BEST November 1, 1890, page 330.1*

After reading the above, read thoughtfully the preceding verses of the chapter, in order that the connection may be kept. Remember that the main point already made in the chapter is that all men-both Jews and Gentiles-have sinned in the sight of God; all are amenable to the law of God, and all are condemned by it; and therefore it is impossible for any to be justified by it. It cannot declare those righteous who have broken it, and its requirements are so pure and lofty that no fallen man has strength to fulfill them. Therefore no man can obtain any righteousness by the law; and yet without holiness-perfect conformity to the law-no man can see the Lord. *Hebrews 12:14*. But some will see the Lord (see *Revelation 22:3, 4*), therefore they must get holiness in some other way than by the law. How this can be is the problem, since the law is the complete and perfect expression of the righteousness of God. The scripture at the head of this article solves the problem. Let us note it

carefully.*BEST November 1, 1890, page 330.2*

“But now the righteousness of God without the law is manifested.” Ah! That gives hope. But, hold! Are we not in danger of being led astray? Dare we trust in a righteousness that is obtained apart from the law? Well, since we can’t get anything from the law itself, we shall have to get it apart from the law if we have any at all. But don’t be alarmed, for remember that this righteousness which we are to get without or apart from the law, is “the righteousness of God.” Why, that’s just what the law is! Exactly; there can be no real righteousness that is not the righteousness of God, and all that righteousness is set forth in his law. Where and how we are to get it we shall see presently; but note first that it is “witnessed by the law and the prophets.” It is such righteousness as the law will give its sanction to. Now where is it to be obtained?*BEST November 1, 1890, page 330.3*

“Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.” And so we have the strongest evidence that we shall not be put to shame before the law, if we can only obtain this righteousness. For we know that Christ, as part of the Godhead, is equal with the Father. He is the Word, and is God. As the Word, the manifestation of Him whom no man hath seen, he spoke the law with his own voice. He spoke it “as one having authority,” “for in him dwelleth all the fullness of the Godhead bodily.” Therefore if we get the righteousness of God through Jesus Christ, it is evident that we shall have the righteousness which the law requires, because we get it from the Fountain-head. Our righteousness comes from the same source that the righteousness of the law does.*BEST November 1, 1890, page 330.4*

How do we get it?-By faith. How else could we get it? Since it is impossible for any to get righteousness by the deeds of the law, it is evident that it must come by faith, as a gift. And this is in keeping with the statement that “the gift of God is eternal life, through Jesus Christ our Lord.” Someone says that it doesn’t seem possible that we could get righteousness in this way. But think a moment; “sin” and “righteousness” simply denote our relation to God. Now if there is a way by which he can, consistently with his justice, count us

righteous, he has a right to. Who shall say that he may not do what he will with his own?*BEST November 1, 1890, page 330.5*

“God was in Christ, reconciling the world unto himself.” 2 *Corinthians* 5:19. In giving his only begotten Son for the world, it was the same as though he gave himself; he did give himself. And since the Just died for the unjust (1 *Peter* 3:18), God can be just and count as righteous the one who will have faith in Jesus.*BEST November 1, 1890, page 330.6*

“Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith.” The term “law” as used in this verse has no reference to a code, or to any set rules laid down. It must be considered rather as having the sense of “principle.” We are justified, not on the principle of works, but on the principle of faith. “Therefore we conclude that a man is justified by faith without the deeds of the law.” No other conclusion can be arrived at from what has gone before. By the deeds of the law there can no flesh be justified, for all have sinned, and those who obtain righteousness obtain it freely as a gift, through the graciousness of God. This excludes boasting. No one can boast of what he has done, for he has done nothing of which a good man would boast. Only good deeds are worthy to be boasted of; but the goodness that we have is given us by the Lord, and so we cannot boast of that. As Paul says elsewhere: “For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” 2 *Corinthians* 4:7. There is no chance for boasting except in the cross of our Lord Jesus Christ.*BEST November 1, 1890, page 330.7*

Note also that the righteousness by faith of Jesus Christ is “unto all and upon all them that believe.” On the word rendered “unto,” Prof. James R. Boise has this excellent note: “Not simply *unto*, in the sense to, towards, up to, as the word is commonly understood; but *into* (in the strict and usual sense of *eis*), entering into the heart, into the inner being of *all those who have faith*.” This is exactly in accordance with God’s promise in the covenant: “I will put my law in their inward parts, and write it in their hearts.” *Jeremiah* 31:33. The righteousness that comes by faith is not superficial; it is actual; it is made a part of the individual.*BEST November 1, 1890, page 330.8*

And let no one lose sight of the grand fact that not for a moment can anybody escape from the law. The law is ever present. The gospel does not absolve from obligation to it; on the contrary, the gospel emphasizes our obligation, in that it exists for the sole purpose of bringing us into a state of perfect obedience to the law. The man who imagines that faith leads away from the law, does not know what faith is, nor what it is for. Faith can be exercised only toward Christ, who is its author and finisher. He alone has been set forth as the object of faith. But he has been set forth only "that we might be made the righteousness of God in him." *2 Corinthians 5:21*. Says Paul again: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." *Ephesians 2:10*. The antinomian is not the man who has genuine faith in Christ. He cannot be, for if he has Christ, he must have the law; for Christ is the embodiment of the law. *BEST November 1, 1890, page 330.9*



## December 1, 1890

“Principles and Precepts” Bible Echo and Signs of the Times 5, 23.

E. J. Waggoner

The word “law” is derived from the same root as the words “lie” and “lay,” and primarily has the same meaning. “A law is that which is laid, set, or fixed, like statute, constitution, from Lat. *Statuere*.”-*Webster*. And in harmony with this, the same authority gives as the first definition of the word “law,” “a rule of order or conduct established by authority.” It is a favorite saying with those who would make void the law of God while professing allegiance to his word, that the ten commandments are good, but that they are adapted only to fallen beings, and hence cannot bind angels nor redeemed saints, nor even people in this world who have been converted. Let us see how such a theory agrees with the definition of law.*BEST December 1, 1890, page 361.1*

The case may be stated thus: 1. When there is no law there is anarchy and confusion; there can be nothing else. 2. Confusion cannot exist among God’s people, whether in Heaven or on earth. 3. Therefore, the people of God are always and everywhere subject to his law.*BEST December 1, 1890, page 362.1*

Says the beloved disciple: “This is the love of God, that we keep is commandments.” *1 John 5:3*. So when we read that the first great commandment is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” (*Matthew 22:37*), we know that it means nothing more nor less than that it is our first and highest duty to keep, both in letter and in spirit, all those commandments which define our duty to God. In no other way can we show that we love him.*BEST December 1, 1890, page 362.2*

Suppose for a moment that a man were placed here on earth with nothing to serve as a rule of life except the statement that he must love God supremely and his neighbor as himself. He sets out with a firm determination to do his whole duty. But ere long he is found doing something which God abhors. We will suppose that he is adoring the sun and moon. When reproved for this, he might well

reply, "I did not know that I was doing anything wrong; nothing was said to me about this matter. I had a feeling of love and gratitude to God, and did not know how to manifest it in any better way than by paying homage to the most glorious of his created works." By what law could the man be condemned? He could not justly be condemned, because the will of the Creator on that point had not been made known to him, and he could not reasonably be expected to know the will of God if it had not been revealed.*BEST December 1, 1890, page 362.3*

It will be seen by a very little consideration, that to put a man on the earth with nothing but a general command to love God, and at the same time to expect him to do nothing displeasing to God, would be to assume that the man had infinite wisdom. For God is infinite; and if a man, without being told, finds out what God requires, it can only be because he can comprehend infinity. But this is an impossibility. "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" No indeed; the creature that could know the mind of God any further than it was directly revealed by him, has never existed.*BEST December 1, 1890, page 362.4*

Then since, as we have conclusively proved, there must be a law for all creatures, and since this law must be definitely expressed, and since, moreover, the whole duty of man is to love God above all things, and his neighbor as himself, we are shut up to the conclusion that the ten commandments always have been and always will be the rule of life for all created intelligences. In direct support of this, Solomon says, "Let us hear the conclusion of the whole matter; fear God, and keep his commandments; for this is the whole duty of man." *Ecclesiastes 12:13*. This settles the matter, at least for the present time. John also says that the love of God is to keep his commandments; but it will be our duty to love God to all eternity; therefore it will always be our duty to keep the commandments of God. And it makes it no less a duty because it becomes our highest pleasure. To the natural man, duty is irksome; the object of making him a new creature in Christ, is that it may be a pleasure for him to do his duty. Paul says that God sent his Son in the likeness of sinful flesh, thus condemning sin in the flesh, in order that the "righteousness [requirements] of the law might be fulfilled in us." *Romans 8:3, 4*. The object of the gospel is to make

us like unto Christ, who said, “I delight to do thy will, O my God; yea, thy law is within my heart.” *Psalm 40:8*.*BEST December 1, 1890, page 362.5*

In addition to the above, we offer the words of the prayer which Christ has commanded us to pray to God: “Thy kingdom come. Thy will be done in earth, as it is in Heaven.” *Matthew 6:10*. Now the will of God is his law. See *Romans 2:17, 18; Psalm 40:8*. We are taught by this prayer, then, that when the kingdom of God is established on this earth, God’s law will be kept here even as it is now kept in Heaven. And David says by inspiration, that the angels that excel in strength “do his commandments, hearkening unto the voice of his word.” *Psalm 103:20*. That is, they are anxious and delight to keep God’s commandments. Duty is with them a pleasure. And when God’s kingdom comes, we also, if permitted to become subjects of it, will delight to do God’s will, and will keep all his commandments, of which “every one” “endureth forever.” We shall then do perfectly what we now are (or should be) striving to do in spite of the weakness of the flesh.*BEST December 1, 1890, page 362.6*

## December 15, 1890

“Christ Will Come” Bible Echo and Signs of the Times 5, 24.

E. J. Waggoner

That Christ will come again is just as sure as that he once came and went away. Hear his own words: “Let not your heart be troubled; ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” *John 14:1-3.BEST December 15, 1890, page 378.1*

Now it is certain that Christ did go away. Forty days after his resurrection he talked with his disciples, and renewed to them the promise of the Holy Spirit; “and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.” *Acts 1:9.* Now listen to the words that were immediately spoken by two heavenly messengers: “And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” *Acts 1:10, 11.BEST December 15, 1890, page 378.2*

He was taken up, and a cloud received him out of sight; and he is coming in like manner. With this agree the words written by John: “Behold, he cometh with clouds; and every eye shall see him.” *Revelation 1:7.BEST December 15, 1890, page 378.3*

This coming has not yet taken place. No one has seen him descending with clouds. Salvation is yet freely offered to the inhabitants of earth; but when he comes salvation will be complete. It will be utterly impossible for this coming to take place and everybody not know it, for “every eye shall see him,” when “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ

shall rise." 1 *Thessalonians* 4:16. *BEST* December 15, 1890, page 378.4

